The Souper of the Lorde.

wher vnto, that thou mayst be the better pre
pared and suerlyer enstructed: haue here
firste the declaracion of the later par-
te of the. 6. ca. of S. Johā, beginnin-
ge at the letter C. the fowerth ly-
ne before the crosse, at these wor
dis: Verely vere. &c wheryn
incidently M. Moris let-
ter agenst Johan Fry
the is confu-
ted.

WHan Cryste sawe those glotons sekynge theyr belyes flockige so faste vnto hym Aftyr hys wonte maner (the occasion taken to teche and preche vnto them of the thynge now moued) he sayde. Verely verely I saye vnto you: ye seke me not because ye haue sene my myracles, but because ye haue eten of the loues and were well sylled. But as for me, I am not comen into thys worlde onely to fill mennis belyes: but to feed and satysfye their souls. ye take grete paynes to folowe me for the meate of your belyes: but o slougherdis, worke, take paynes and labour rather to get that meate that shall neuer perysshe. For thys meat that ye haue sought of me hytherto, perysheth wyth your belyes: but the meat that I shall geue you is spiritual and may not perysshe but abydeth for euer geuinge lyfe euerlastynge. For my father hath conseygned and confyrmed me with hys assuered testimony to be that assuered sauuyng helthe and ernest peny of euerlasting lyfe whan the I wez vnderstode not what Cryste ment bydding thez to worke & labour for that meat that shuld neuer perysh, they asked hym what shal we do that we myght worke the workis of God? supposynge that he had spoken of some vtwarde worke requyred of thē. wherfore Jesus answerde sayng. Euen thys is the worke of God, to beleue and truste in hym whom the father hath sent. Lo, here maye ye se that worke of God whyche he requyreth of vs euen to beleue in Cryste. Also consyder agen

thou

what this meate is, whiche badde them here
pzepare & seke foz sayng: wozke, take paynes
& seke foz that meat &c. and thou shalt se it no
nother meate then the beleif in Criste wher-
foze he concludeth that this meat so oft mẽcio
ned, is faithe: of the whiche meate saith the
Pzoket the iuste lyueth. Faith in him is there Abacuk, 2
foze the meat whiche Cryste pzepareth & dels
seth so purely: powldering & spycyng it with
spiritual allegozyes in al this chaptter folo-
winge to geue vs euerlasting lyfe thozow it.
¶ Then sayd the Iues vnto him. what token
dost thou wherby we might knowe that we
shulde beleue in the? Do some what that we m-
ight beleue the? what thinge wozkest thou th-
at we might knowe the to be god? Thou kno-
west wel ynoughe that our fathers did ete bre-
de oz Mãna in the deserte as it is wrytẽ. he ga
ue them brede frome aboue Jesus answerd
Verely verely I saye vnto you: Moses gaue ye Psal. 7.
not that brede frome heuẽ: foz thoughe it fil do-
wn frome the ayer: yet was it not heuẽly fode,
foz it did but fede the belly. But this brede of
god that is descenden frome heuen whom my
father geueth, refresheth the soule so abũdãt
ly that it geueth lyfe vnto the worlde. whã the
Iwes vnderstode not this sayng. whiche was
not els then the declaring of the gospel) foz by
the etinge of this brede he ment the beleif of
this his gospel): they sayd. Sir geue vs this
brede euermoze. Jesus sayd vnto them. I am
the brede of lyue, and who so come to me, shal
not honger: and who so beleue in me shal ne-
uer thirste. whan the Iwes herde Cryste saye
the brede that descended frome heuen shulde ge-

ue lyke to the worlde: they desyred to haue this brede gruen them for euer. And Jesus perceyuing that they vnderstod not the sence of this gospel, he exposned them who was this so lyuely brede that geueth lyfe to al the worlde saying: I am the brede of lyfe, & who so come to me, that is to saye, who so is gryffed & ioyned to me by fayth shal neuer honger, that is, who so beleue in me is satisfyed. It is feith therfore that stācheth this honger and thirste of the soule. Fayth it is therfore in Crist that filleth our hongerye hartis, so that we can desyre no nother yf we once thus eat and drynke hym by faythe, that is to saye, yf we beleue hys flesshe & bodi to haue ben broken and his blood shed for our synnes. For then ar our soulis satisfyed and we be iustified.

¶ Ouer this it folowith. But I haue tolde ye this because ye loke vpon me & beleue me not that is, ye be offended that I sayed, he that cometh to me shal nether honger nor thirste, seyng that your selues being present, be yet bothe hongry & thirste. But this cometh because ye haue sene me with your bodelye eyes, & ye see me & beleue not in me. But I speke not of suche syght nor comyng: but of the syght of faithe, whiche who so hath, he shal no nother desyer he shal not seke by night to loue a nother before whō he wolde laye his greif: he shal not run wandering here & there to seke dede stockis & stones. For he is certifyed by hys fayth to whom he shal cleaue: he is coupled by faithe vnto me his very spouse & lyuely food the one ly treasure of his soule neuer more to thirste for any other. This syght of faith ye haue not, for

ye

ye beleue not nor truste in me: wherfore ye vnderstande not how I am the veri bred & meate of youre soulis, that is to saye, your fayth and hope. And the cause of thys your blyndenes is (I wyl not saie ouer hardly to you) that the father hath not drawne you into the knowlege of me, or els ye had receyued me. For all that the father geueth me, muste come vnto me.
And as for me, I caste out noman that cometh to me. For I am not come downe from heuen to do my wyl, whiche ye attribute vnto me as vnto eche any other man, for I am verely a very man: and accordyng to that nature I haue a special proper wyl: but miche more obedient to my father than one of you For youre wyll ofte resisteth & repugneth gods wyl, but so do myne neuer. I am therfore come downe to do his wil that hath sent me. And to do ye to wete what his wyll is. This (I saye) is my fathers wyll that hathe sent me. That of all that he hath geuen me, I leese non: but muste reise him vp agayn in the laste daye: & to be playne. This is his wyll that sent me That who so se that is knowe the sone and beleue in hym, he must haue lyfe euerlasting: & I shall stere hym vp in the laste day. Here may ye se what meat he speketh of. God sent his sonne into thys worlde that we myght lyue thorow hym. who lyueth by hym: they that eat his flesshe & drynke his blood. who eat his flesshe & drynke hys blood: thei that beleue his body crucifyed and his blood shed for theyr synnes, these cleaue vnto his gracious fauour. But how coud thei cleaue thus vnto him except thei knew hym?
And therfore he hadded saying: Euery mā that

setth the sonne: that is to saye, vnderstandeth wherfore the sonne was sent into this worlde & beleueth in him, shal haue euerlastynge lyfe.

¶ Here it pered to the carnall iwes that Criste had taken to myche vpon himselfe, to saye: I am the brede of lyfe, whiche am come downe frome heuen to geue lyfe to the worlde wherfore the flesshe, that is to saye the iwes now murmured, & not merueled (as M. More sewyth hys owne dreme to a nother texte folowynge whiche I shal touche anō) they murmured at this sayng of Cryste. I am the brede which am comē from heuē, sayng. Is not this Jesus Josephs sonne whose father & mother we knowe well ynough? How then sayth he, I am cōen from heuē? Jesus answered saing Murmur not among your selues. Herd ye not what I told ye euen nowe? All that my father geueth me, come to me? your vnbeleif, wherof folowyth this false vnderstādig of my wordis spiritually spoken compelleth me to tell ye one thyng more then once or twyse. This therfore it is: Noman maye come to me thonely ernest penye and pledge of your saluacīō onlesse my Father that sent me drawe him: and whom he drawyth vnto me, that is ioyneth vnto me by faith, him shal I stere vp in the laste daye. I wonder ye take my wordis so strangelye beleuing they to be some harde rydels or derke parables, when I say nothinge els then is wryten in your owne prophetis, bothe in Isaye & Jeremye, sayng that all shalbe taught off the lorde. Sith euen your prophetis testifye thys knowlege to be geuen ye of my father: what can be spokē more playnly then to saye: what

The cause of the iwes murmur.

Isaz. 54.
Jere. 31.

my father geueth me, that cometh to me: or this, noma̅ may come to me, excepte my father drawe him: & yet haue it more manifestly. who so haue herde my father and is lerned of him, he cometh to me as vnto the very onely ancore of his saluacio̅. Not that any man hath sene the father, leste peraduēture ye mistake these wordis to here & to lerne, as thoughe they pertayned to the vtwarde sensis, and not rather to the mynde and inwarde illumininge of the soule. For noman euer sawe the father although he worketh secretely vpon his hearte, so that what so euer he willeth, we muste hear & lerne. Noman (I saye) seith him, but he that is sent of God, as I sayde before of my selfe, he it is that seith the father. Now therfore say I vnto you so verely verely as playnely playnly. That who so beleue & truste in me, he hath lyfe euerlastinge. Now haue ye the some of this my doctrine, euen my very gospel the wholl tale of al my legacye and message wherfore I am sent in to the worlde. Had M. More haue vnderstande this shorte sentence, who so beleue in me hathe lyfe euerlastynge, and knowne what Paule with the other apostles preched: especially Paule being a pere and an halfe amonge the Corinths, determininge not nether presumynge not to haue knowne anye other thinge to be preched them (as him selfe sayethe) then Iesus Cryste, and that he was crucyfyed. Had M. More vnderstod this point. he shulde neuer haue thus blasphemed Cryste and his sufficient scryptures, nother haue so helped hys euangelistis and holy apostles, as to saye, they wrote not al thinges necessa-

Heb. 6.

1. Cor. 2.

ry for our saluacion, but lefte out thinges of neceſſite to be beleued, makynge gods holy te-ſtament inſufficient and vnperfite: firſte reue-led vnto our fathers writen eft ſence by Mo ſes, and then by his prophets, and at laſte w-ryten bothe by his holy euangeleſtis and apo ſtles to.

But turne we to Johan ageyn and let Moze mocke ſtil and lye to. I am the brede of lyfe ſaith Cryſte. And noman denyeth that our fa thers and elders dyd ete Manna in the deſer-te, & yet ar thei dede. But he that eteth of this brede: that is to ſaye beleuethe in me, he hathe lyfe euerlaſtynge. For it is I that am this ly-uely brede whiche am cōmen from heuē, of wh-om who ſo ete by faithe, ſhal neuer dye. Here therfore it is to be noted diligently that Cry-ſte meaneth, as euery man may ſe, by the etin-ge of this brede non other thinge then the bele-ef in him ſelfe offred vp for our ſinnes: whiche faithe onely iuſtifyethe vs: which ſentence to declare moze playnely, and that he wolde haue it noted moze diligētly, he repeteth it yet age-ne ſayng. It is I that am the lyuely brede, w-hich am comē downe from heuē: who ſo eteth of this brede, ſhall lyue euerlaſtinge. And to put ye clere out of doute, I ſhal ſhewe you in few wordis, what this mater is, and by what wayes I muſte be the ſauiour and redemer of the worlde to geue it this lyfe ſo ofte rehereed. And therfore now take good heed. This bre-de which I ſpeke of ſo myche, and ſhall geue it you: It is myn own fleſſhe whiche I muſte laye forthe and paye for the lyfe of the worlde. Here is it now manifeſt, that he ſhuld ſuffer

dethe

dethe in his owne flesshe for our redempcion to geue vs this lyfe euerlastinge, Thus now may ye se how Cristis flesh, whiche he called brede, is the spirituall food & meate of our soulis. Whē our soulis by faith see god the father not to haue spared his onlye so dere beloued sonne but to haue deliuered hym to suffer that ignominious and so paynfull dethe to restore vs to lyfe, then haue we eten his flesshe and dronke his blood, assuered fermely of the fauour of God, satisfyed and certefyed of our saluacion.

After this communicacion, that he sayd. The brede whiche I shal geue you, is my flesshe, whiche I shall paye for the lyfe of the worlde: yet were the carnall iwes neuer the wyser. For their vnbeleif and stourdy hatered wold not suffer the very spiritual sence & mynde of Crystis wordis to enter into their hertis. Thei coulde not see that Crystis flesshe broke and crucifyed, & not bodely eaten, shuld be our saluacion, and this spiritual meat as our soules to be fed and certifyed of the mercy of God & forgeueues of our synnes thorow his passion, and not for any eatinge of his flesshe withe our tethe. The more ignorant therfore and flesshly they were the more fyerce were they ful of indignacion stryuinge one agenst a nother sayng. How may this felow geue vs his flesh to ete it? Thei stoke fast yet in his flesshe before their eyes: these flesshely iwes wherfore no meruel thoughe they abhorred the bodily eringe therof: although our flesshely papistis being of the iwes carnall opinio, yet abhorre it not, nether ceasse thei dayly to crucifye and offer him

vp agen

vp agen whyche was once for euer & al offered
hbr.10. as Paule testifyeth. And euen here, sythe Cryste came to teche, to take a waye all doute, and to breke strife, he myght, hys wordis otherwyse declared then he hath declared and wyl hereafter expowne them, haue soluted theyr question: sayng, yf he had so ment as More meanethe, that he wolde haue bene conuayed & conuerted, as oure iuggelers sleyghly can cõuaye hym wyth a fewe wordis, into a syngynge loke oxels, as the thomisticall papistis saye, bene in visyble wythe al hys dymensioned body vnder the forme of brede transsubstauncyated into it. And after a lyke thompsticall mystery, the wyne trãssubstãcyated to, into hys blood: so that they shulde eate hys flesshe & drynke his blood after their owne carnal vnderstãdyng, but yet in a nother forme, to put awaye al gruge of stomach. Or sith saynt Johan, yf he had thus vnderstod hys masters mynde, and toke vpon hym to wrytte hys wordis, wolde leue thys sermon vnto the world to be redde: he myght now haue delyuered vs and them from thys doute. but Cryste wolde not so satisfye theyr questyon: but answerde. Verely verely I saye vnto you: except ye ete the flesshe of the sonne of man and drynk hys blood, ye shal not haue that lyfe in youre selues. He that eteth my flesshe & drynketh my blood, hath lyfe euerlastynge: and I shall rere hym vp in the laste daye: for my flesshe is very meat & my blood the very drynke. He sayth not here that brede shalbe transsubstancyated or conuerted into hys body, nor yet the wyne into hys blood: but now conferre thys sayinge to hys purpas at the begynnyng.

where

where he bad them worke for that meate that shuld neuer perysshe: tellinge them, that to beleue in him whō God hath sente, was the worke of God. and whoso beleueth in him shuld neuer thirste nor henger, but haue lyfe euerlastinge. Conferre also this that foloweth and thou shalt se it playne that his wordis be vnderstandē spiritually of the beleyfe in hys flesshe crucyfyed and his blood shede, for whych beleif we be promysed euerlasting lyfe: himself sayng who so beleueth in me hath lyfe euerlastynge. Here therfore their question, how mayt this man geue vs hys flesshe to ete it, is soluted: euen when he gaue his bodye to be broken and his blood to be shed. And we ete & drynke it in dede, whē we beleue stedfastly that he dyed for the remission of our synnes: Justen and Tertulliane to witnesse.

¶ But here maketh More hys argument agenste the yonge man. Because the iwes merueled at this sayng: My flesshe is very meate, and my blood drynke. And not at thys: I am the dore and the very vyne, therfore this texte (sayth he) My flesshe &c. muste be vnderstanden aftyr the litterall sence, that is to wytte euen as the carnall iwes vnderstode it, murmuryng at it being offended goyng ther ways from Cryste, for theyr so carnall vnderstāding therof. And the tother textis, I am the dore. &c. muste be vnderstanden in an allegorye and spirituall sence, because his hearers merueled nothinge at the maner of the speche. lo crysten reder, her hast thou not a taste: but a gret tūne full of Moris myscheif & pernicious peruertinge of Goddes holy worde: and as thou seist

hym

him here falsely & pestelenely destroye the pure sence in Goddes worde, so dothe he in al other places of hys bokis. Firste where he sayth they marueled at this Cristis saying. My flesshe is very meat &c. that is not so, nether is there any liche worde in the texte, excepte Moore wyll expowne Murmurabant, id est, mirabant, they murmured, that is to saye, they merueled, as he expowneth. Oportet, id est, expedit et conuenit. He muste dye, or it behoueth him to dye, that is to saye, it was expedient & of good congruence that he shulde dye, &c.

Thus this poet maye make a man to signifye an asse and blak whyght to blere the symple eyes? But yet for his lordely plesure, let vs graunte hym that they murmured is as myche to saye as they merueled: because perchaunce the one may folowe at the tother. And then do I aske hym: whether Cristes disciples & his apostels herd him not, and vnderstode him not when he sayde. I am the doore and the vyne: and when he said My flesshe &c. yf he say no or nay then scripture is playn agenst him. Jo. 6. 10, 15 yf he saye ye or yisse. Then yet do I aske hym whether his disciples and apostles thus hearynge and vnderstandinge his wordes in al the .3. sayd chapiters wonderd and marueled (as Moore sayth) or murmured (as hath the texte) at their masters speche: what thynke ye Moore muste ānswer here? here may ye se whether this olde holy vpholder of the popis chirche is brought: euē to be takē in his owne trappe. For the disciples & his apostles nether murmured nor merueled, nor yet were not offended wyth this their master Crystes wordis and maner

of

Moris
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cōfuted

of speche: for thei were well aqueaynted wyth siche phrases: and answerd theyr master Cryst when he asked them, wyll ye go hence fro me to? Lorde sayd they to whom shal we go? thou haste the wordis of euerlastynge lyfe: and we beleue that thou art Cryste the sonne of the lyuyng God. Lo M. More, they nether merueled nor murmured. & why? For because as ye saye they vnderstode yt in an allegory sence, & perceyued well that he ment not of hys materiall body to be eaten wythe their tethe, but he ment it of hym selfe to be beleued, to be very God & very man hauyng flesshe and blode as they had and yet was he the sonne of the lyuynge God, Thys beleyf gatherd they of all hys spirituall sayngis as hym selfe expowned hys own wordis sayng. My flesshe profiteth nothing, meanyng to be eatē, but it is the spirit that geueth thys lyfe. And the wordis that I speke vnto you ar spirit and life: so that whoso beleue my flesshe to be crucyfyed and broken, and my blood to be shede for hys synnes, he eateth my flesshe and drynketh my blood, and hathe lyfe euerlastynge. And thys is the lyfe wher wyth the rightwyse lyue the euen be faithe. Abac. 2.

The secounde argument of More.

¶ Aftyr this texte thus wyselye proued to be vnderstanden in the lyterall sence wyth the carnall iwes, and not in the Allegoryke or spirituall sence wyth Cryste and hys Apostles: The hole some of Moris confutacyon of the yonge man standeth vpon thys argument. A Posse ad Esse. That is to wytte, God maye

do it,

do it, ergo it is done. God maye make his bo-
dy in many, or in all places at once, ergo it is
in many or in all placis at once. which maner
of argumentacion, how false and naught it is
euery sophister, & euery mā that hath wit per
ceyueth. Ilyke iugemēt: God may shew Wo
re the trouthe and call hym to repentaunce as
he did Paule for persecutinge his chirches er-
go Woxe is conuerted to God: Or, God may
let him runne of an indurate hert with Pha-
rao and at laste take an opē and sodē vengan
ce vpon him for persecutinge his woxde & bur-
ninge his poxe members: ergo it is done all re
dy: M. Woxe must firste proue it vs by expresse
woxdis of holy scripture, and not by his owne
vnwrytē dremes, that Crystis bodye is in ma-
ny placis or in all placis at once: & then, thou
ghe our reason cannot reche it, yet our faith
mesured and directed with the woxde of faith
will bothe reche it, receyue it, & holde it faste
to: not because it is possible to God, and im-
possible to reson: but because the wryten wox
de of our faith sayth it But whē we rede gods
woxde in mo thē xx places cōtrary, that his bo
dy shulde be here. Woxe muste geue vs leue to
beleue his vnwrytē vanites, verites I shulde
saye, at laysour. Here maist thou se Crysten re
der wherfoxe Woxe wolde so fayne make the
beleue. That thapostles left aught vnwryten
of necessite to be beleued enē to stablesshe the
popis kingdom whiche standeth of Woxis vn
wrytē vanites. as of the presence of Crystis
body and making therof in the brede, of pur
gatoxy, of inuocation of sayntes, woxshipinge
of stones and stockis, pylgrimagis, halowing

of

he cōfu-
cion of
3. 2. argu
ent.

of vowes and bellys and crepyng to the crosse &c. If ye wyll beleue what so euer Woze cã fayne wythoute the scripture, then can thys poet fayne ye a nother chyrche then Crystis: that, ye muste beleue it what so euer it teche you, for he hath fayned to that it can not erre, thoughe ye se it erre & fyght agenst it selfe a thousande tymes. ye yf it tell ye blak is whighte, good is badde, and the deuel is god: yet muste ye beleue it, ozels w burned as heretyks. but let vs retourne to our propose.

¶ To dispute of Gods almighty absolute powz, what God maye do wyth hys body, it is grete folye and no lesse presumpcion to Woze, syth the pope whyche is no hole god but halfe a god by theyr own decrees haue decreed nomã to dispute of hys power. But Crysten reder, be thou content to knowe that gods will, his woz de, and his power be all one and repugne not And nether wylleth he, noz may not do any thynge includyng repugnance, imperfeccion, oz that shulde derogate wynesse oz hurte hys glozy and hys name. The glozy of hys godhed is to be present & to fyll all places at once essencyally presently wyth hys almyghty power, whyche glozy is denyed to any other creature, hym selfe sayng by hys Prophete: I wyll not geue my glozye to any other creature: nowe therfoze sithe hys manhed is a creature, it cannot haue thys glozy whyche onely is appropryed to the godhed. To attrybute to hys manhed that property whych onely is appropryed to his godhed is to confounde bothe the natures of Cryste. what thynge so euer, is euery where after the sayd maner, that muste nedis be infinite, wyth Isa. 42.

oute

oute begynnynge and ende, it muste be one a lone, and almyghty: whych propertys onely ar appropryed vnto the gloriouse maiestye of the godhed. wherfore Crystis body maye not be in al or in many places at once. Cryste hymselfe saynge as concernyng his manhed: He is lesse
Joã.14. then the father, but as touchyng hys godhed,
Joã.10. the father and I be bothe one thyng. and Pau
Hebr.2. le recytyng the Psal affirmeth: Cryste as concernyng his manhed to be lesse thẽ god: or lesse then angellis as some texte hathe it: Here is it playne that all thyngis that More ymagineth and fayneth are not possible to God, for it is not possible for God to make a creature egall vnto hymselfe, for it includeth repugnaunce & derogateth his glorye. God ꝓmysed and swore that all nacions shulde be blessed in the dethe of that promysed sede whyche was Cryste God had determyneth and decreed it befor the worlde was made: ergo Cryste muste nedis haue dyed, and not to expowne thys worde oportet as More mynseth it. For it was so necessary that the cõtrary was impossible: except More wolde make God a lyer, whyche is impossible. Paule cõcludeth that Cryste muste nedys
Heb.9. haue dyed, vsynge thys latyn terme Necesse. Sayng: wherso euer is a testement, there muste the dethe of the testement maker go betwene: or els the testement is not ratyfyed and suer but ryghtuosnes & remyssion of sinnes in Crystis blood is hys new testement, where of he is mediatour: Ergo the testament maker muste nedis haue dyed. wreste not therfore (M. More) thys worde Oportet (thoughe ye fynde potest for oportet in some corrupt copye) vnto
what

your vnsauery sence. but let oportz signifye, he must or it behoueth hym to dye. for he toke our very mortall nature for the same decreed counsel: hymself sayng. Jo.2.4.12 Oportet exaltari filium hominis ꝛc. It behoueth, or the sonne of man must dye, that euery one that beleue in hym perysshe not ꝛc. Here may ye se also that it is impossible for God to breke hys promyse. It is impossible to God whyche is that verite to be fownde contrary in hys dedis and wordis: as to saue thē whom he hathe dampned, or to dampne them whom he hathe saued, wherfore all thinges imagyned of Moris brayne ar not possible to God.

And when More sayth, that Christe had powr to let hys lyfe and to take it agayn, and therfore not to haue dyed of necessite: I wonder me, that hys scollematter here fayled hym, so conynge as he maketh hym selfe theryn: which graunteth and affirmeth (as trwe it is) that wythe ẏ necessary decreed workis of gods for syght and prouidence standeth ryght wel hys fre lybertie. But M. More sayth at laste, If God wolde tell me that he wolde make eche of bothe their bodyes too (meanynge the yonge mannys body and Christis) to be in fyften placis at once, I wolde beleue hym I, that he were able to make hys worde trewe in the bodyes of both twayn, and neuer wolde I so myche as aske hym whyther he wolde gloryfye thē bothe first or not: but I am suer gloryfyed or vnglorifyed, if he sayd it, he is able to do it.

Lo here may ye se what a feruent faythe thys olde man hathe, and what an ernest mynde to beleue Christis wordis if he had tolde him: but

I praye ye M. Woze, what and yf Cryste neuer tolde it you, noz layd it noz neuer wolde: wolde ye not be as hasty to not beleue it, yf he tolde it you: I pray ye tel vs wher ye spekc wz yth hym, and who was by to bere ye recozde: & yet yf ye bzynge as false a shzewe as your self to testifye this thing: yet by your owne wetery ne, must ye make vs a myracle to cõfyrme your tale, ere we be bownde to beleue you: oz yet to admit this your argumẽt, God may make his body in many places at once, ergo it is so.
Syr ye be to bely with gods almighty powz, & haue taken to grete a burden vpon your weke shuldern, ye haue ouerladen your self with youre own harnes and weapens: & ponge Dauid is lykely to preuayle agenste ye wyth hys slynge & stone. God hath infatuated your hi ghe subtyl wysedome. your crafty conuayance is spyed. God hath sent your chyrche a met kouer foz liche a cuppe, euen liche a defender as ye take vpõ your selfe to be, that shall let all their wholl cause fall flatte in the myer vnto bothe your shames and vtter confusion. God therfoze be praysed euer Amen.

¶ Then sayth M. Woze, thoughe it semeth repugnant both to him and to me, one body to be in two places at once: yet God seith howe to make them stonde to gither well ynough. Thys man with his olde eyen and spectacles seithe farre in goddis syght, and is of his pze uey counsell: that knoweth belyke by some se crete reuelacion how god seyth one body to be in many places at once, includeth no repugnã ce. Foz wozde hathe he non foz hym in all scrip ture nomoze then one body to be in all places

as

at once. It implyeth first repugnance to my syght and reason, that al this woyde shulde be made of nothing: and that a virgen shulde bringforth a chylde. But yet, when I se it wryten with the woydis of my faithe, which God spake: and brought it so to pas: then impliseth it no repugnance to me at all. For my faithe receyueth it stedfastly. For I know the voyce of my herdemā: which if he sayd in any place of scripture that his bodye shuld haue bene contayned vnder the forme of brede and so in many places at once here in erthe, and also abydinge yet still in heauen to. Verely I wolde haue beleued him I, as soone and as fermely as. M. Woye. And therfore euen yet, if he can shewe vs but one sentence truly taken for his parte, as we can do many for the cōtrary, we muste geue place. For, as for his vnwryten verites, & thaustorite of his anticristen synagoge, vnto whiche (the scripture forsaken) he is now at laste with shame ynoughe compelled to flee: thei be prouede starke lyes and very deuelrye.

Then saith he, that ye wote well that many good folke haue vsed in this mater many good frutefuull ersamples of gods other woykis: not onely myracles, wryten in scripture. vnde versus: (where one I praye ye?) but also done by the comen course of nature hearein erthe. (if they be done by the comen course of nature: so be thei no miracles) And some thingis made also by mannis hande. As one face beholden in dyuerse glasses: and in euery pese of one glasse broke into twenty &c. Lorde how this pontificall poete playeth his parte. Be

cauſe (as he ſayth) we ſe many facis in manye glaſſes: therfore maye one body be i many pla cis, as thoughe euery ſhadew and ſimilitude repreſentinge the bod ye, wer a bodely ſubſtã ce. But I aſke Moze, when he ſeith his owne face in ſo mani glaſſes, whither al thoſe faces that apere in the glaſſes be his owne very fa cis hauinge bodely ſubſtance ſkynne fleſſhe & bonne, as hathe that face, whiche hath his ve ry mouthe noſe yen ꝛc. wherwith he faceth vs oute the trouthe thus falſely with lyes: and if thei be all his very faces: then in very dede there is one body in many placis, and he him ſelfe barethe as many faces in one hoode. But acozdinge to his purpoſe, euen as they be no very faces, noz thoſe ſo mani voyces, ſownes, and ſimilitudes multiplied in the ayer betwe ne the glaſſe oz other obiecte and the body (as the philoſopher pzoueth by naturall reſon) be no very bodyes: no moze is it Cryſtis very bo dye: as thei wolde make the beleue in the bzede in ſo many places at once. But the bzede bzo ken and eaten in the ſouper moneſtheth & put teth vs in remẽbzance of his dethe, and ſo ex citeth vs to thãkis geuing to laude and pzea ſe: foz the benefit of our redempcion. and thus we there haue Cryſte pzeſent in the inwarde eye and ſight of our faithe. we ete hys body & dzinke his blode, that is, we beleue ſuerly that his bodi was crucified foz our ſinnes and his blood ſhed foz our ſaluacion.

At laſte, note, Criſtẽ reder, That M. Wo re in the 3 boke of his cõfutacion of tyndall the 249 lyde, to pzoue S. Johñs goſpel vnper fit and inſufficiẽt foz leuinge out of ſo neceſſa

ry

ey a poynt of our faithe, as he callethe the laſte ſouper of Criſte hys maundye: ſaythe that Iohn ſpake nothynge at al of this ſacramēt. And now ſee agayn in theſe his letters agenſt frythe, how him ſelfe bryngethe in John the 6 cap. to impugne frythes wrytinge, and to make all for the ſacramēt, euen thus, My fleſſhe is verely mete, and my bloode drynke. belyke the man had there ouerſhette himſelfe for wle, the yonge man here cauſyng him to put on his ſpectacles and pooze better and moze wyſſhely with his olde eyen vpō ſaynt Johns goſpell to fynde that thinge there nowe wryten, whyche before he wolde haue made one of his vnwryten verites. As yet yf he loke narowly he ſhall eſpye that hymſelfe hathe prooued vs by ſcripture, in the 37 leke of his dialoge of quod he and quod I, our ladys perpetual virginite expowninge non cognoſco, id eſt, nō cognoſcam, whiche now wryten vnwryten verite he nowmbereth a lytel before emonge his vnwryten vanites. Thus may ye ſe how this olde holy vpholder of the popis chirch, his wordis fight agenſt themſelfe into his owne confuſion, in fyndinge vs forthe his vnwryten wryten vanites verites I ſhulde ſaie. But returne we vnto therpoſition of D. Johñ.

¶ whan the iwes wolde not vnderſtande this ſpirituall ſayng of the etinge of Criſtis fleſſhe and drynkinge of his blood, ſo oft and ſo playnely declared: he gaue them a ſtronge ſtrype and made them more blynde, for their ſo deſerued it (ſiche are the ſecret iudgements of god) addinge vnto all his ſayngis thus. who

so ete my flesshe and drynke my blode: abydeth in me and I in him. These wordis were spokē vnto these vnbeleuers into theyr farther obstinacion, but vnto the faythfull for theyr better instruccion. Now gather of this the contrary, and saye, whoso eteth not my flesshe and drinketh not my bloode: abydeth not in me, nor I in him, and ioyn this to that forsayd sentence Except ye eat the flesshe of the sonne of man,
Abac. 2. and drynke his bloode, ye haue no lyfe in you, let it neuer fal fro thy mynde Christen reder, that faythe is the lyfe of the ryghtwyse, & that Christe is this lyuynge bred whome thou etest that is to saye, in whom thou beleuest. For yf our papistis take eting & drinking here bodely, as to eate the naturall body of Criste vnder the form of brede and to drinke his bloode vnder the forme of wyne: then muste al yonge chyldren that neuer came at Godes borde departed, and all laye mē that neuer dranke hys blode be dampned. By loue we abyde in God
1. Joh. 4. and he in vs. loue foloweth fayth in the ordyr of our vnderstandinge and not in order of succession of tyme, yf thou lokest vpon the selfe giftis and not of their fruites. So that princypally by faythe wherby we cleue to gods goodnes and mercy, we abyde in God, and God in vs, as declare his wordis folowing, sayng, as the lyuing father sent me, so lyue I by my father. And euen so he that eatethe shall lyue because of me, or for my sake. My father sent me whose wyl in all thynges I obaye, for I am his sonne. And euē so verely muste they that ete me, that is beleue in me, forme and fasshion thez aftir my ensample mortifyng their
flesshe

flesshe and changyng theyr lyuynge: olers thei eat my in vayne and dessēble theyr beleif. For I am not comen to redeme the worlde onely, but also to change theyr lyfe. They therfore that beleue in me shall transforme theyr lyfe aftyr my example and doctryne, and not aftyr any mannys tradicions. This is the brede comen frome heuen, as theffecte selfe declareth, whom whoso eteth shall lyue euer. But he that etith bodely brede lyueth not euer, as ye may se of your fathers that eit Manna, and yet ar they dede. It is not therfore no materiall brede nor bodely food that may geue you lyfe eternall.

Cristen lygion fayth, a a lyfe c respōde

¶ These wordis did not onely offende thez that hated Cryst, but also some of hys discyples (they where offended sayd the texte and not merueled as, More tryfleth oute the trouth) whyche sayd Thys is an harde sayng. who maye here thys? These discyples yet stoke no lesse in Crystis visyble flesshe, and in the barke of hys wordis, thē did the other iwes: & as do now More, belyuyng hym to haue had spoken of hys naturall body to be eatē wyth their tethe. whyche offence Chryst seyng, sayd: Do thys offende ye? what then wyll ye saye, if ye se the sone of man ascende thyther wher he was before? If it offende ye to ete my flesshe whyle I am here, it shall myche more offende ye to ete it whan me body shalbe gone oute of your syght ascēded into heuen there syttyng on the ryght honde of my father vntyll I come ageyn as I went, that is to iugement. Here myght Cryst haue enstructed hys disciples the trouthe af the etinge of hys flesshe in forme of brede,

had thys bē his meaninge. For he left thē ne-
uer in any perplexite or doute: but sought all
the wayes by similitudes and familiare exam
ples to teche thes playnely. He neuer spake th-
em so harde a parable, but where he perceyued
their feble ignorance, a non he helpt them and
declared it them. ye & some tymes, he preuented
theire askinge with his owne declaracion, and
thinke ye not that he did not so here? yisse ve-
relye. For he cam to teche vs, and not to leue
vs in any doute and ignorance, especially in
the chefe poynt of our saluacion, whiche stan-
dethe in the beleif in his dethe for our synnes.
Wher for, to put thez out of all dout as con-
cerning this etinge of hys flesshe, and drinkin
ge of his blood, that shulde geue euerlastinge
lyfe: where thei toke it for his very body to be
eten with their tethe: he sayd, It is the spirit
that geueth this lyfe, My flesshe profiteth no
thing at all, to be eten as ye mean so carnally.
It is spirituall meat that I here speke of. It
is my spirit that draweth the hertis of men to
me by faith and so refressheth thez gostely, ye
be therfore carnall to thinke that I, speke of
my flesshe to be eten bodely, for so it profite-
the you nothing at al. How longe wyl ye be w-
ithout vnderstandinge? It is my spirit I tell
you that geueth lyfe, My fleshe profiteth you
nothinge to eat it: but to beleue that it shalbe
crucifyed and suffer for the redempcion of the
worlde it profyteth, And when ye thus beleue,
then ete ye my flesshe & drinke my blood, that
is ye beleue in me to suffer for your synnes.
The verite hathe spokē these wordis My fle-
sshe profiteth nothing at all: it cannot therfo-
re be

re be falle. For bothe the iwes and his disciples murmured and disputed of his flesshe how it shulde be eaten, and not of the offering therof for our synnes as cryste mēt. This therfore is the suer ancor to holde vs by agenst all the obiections of the papists for the eting of Cristes bodye as they say in forme of breade. Cryste sayd My flesshe profyteth nothing: meaning to ete it bodely. This is the keye that solueth all their argumentis & openeth the waye to shew vs al their false and abominable blasphemous lyes vpon Cristis wordis, & vttereth their sleighe iuggelynge ouer the brede to mayntayn anticrystes kyngdom ther with. And thus when Criste had declared it and taught therz that it was not the bodely eatinge of his material body: but the eating with the spirit of faithe: he added sayng. The wordis which I here speke vnto you ar spirit, and lyfe. that is to saye, this mater that I here haue spoken of with so many words must be spiritually vnderstāden to gyue ye this lyfe euerlasting. wherfore the cause why ye vnderstande me not is. that ye beleue not. Here is lo the conclusion of all this sermon. Cryste very God and man, had set his flesshe before them to be receyued with faithe that it shuld be broken and suffer for their synnes, but thei coulde not ete it spiritually because they beleue not in him. wherefore many of his disciples fill from him and walked nomore with him. And then he sayd to the twelue. wyll ye go a waye to? And Symon Peter answerde: Lorde, to whom shall we go? Thou haste the wordis of euerlastinge lyfe, and we beleue, and ar suer, that thou

thou art Cryst the sonne of the lyuynge god. Here is it manifest what peter & hys felowes vnderstode by this etinge & drynkinge of Cryste. for they were perfitly taught that it stode all in the beleif in Cryste as their answer here testifieth. If this mater had stode vpon so depe a myracle, as our papistis fayne with outs any worde of god, not comprehended vnder any of their comon sensis, that they shuld eat his bodye beynge vnder the fourme of bred as longe, depe thycke and as brode as it hanged vpon the crosse, thei beyng yet but feble of fayth not confirmed with the holy goste, muste here nedis haue wondred, stonned and staggerd, and haue ben more inquisytyue, and of so strange a mater then they were. But thei nether douted nor marueled, nor murmured, nor nothyng offended withe this maner of spe che, as were the other that stipte awaye, but they answerde fermely. Thou haste the wordis of euerlastynge lyfe: and we beleue &c.

Now to the exposicon of the wordis of oure lordis souper.

¶ Amonge the holy euangelistis, wrytinge the story of Cristis souper: Johā, because the other thre had wryten it at large, dyd but make a mencion therof in hys 13. cap. Mattheu Marke and Luke declaryng it clerely, orderly and with iuste nowmber of wordis. with whom Paule agreeth, thus wryting vnto the Corynthis. Our lorde Iesus, the same nyght he was betrayed: he toke the brede, and after he had geuen thankis: he brake it, saynge: Take ye it, eat it. This is my boodye, whiche is for you broken. Here is nowe to be noted the or-

Mat. 26.
Math. 14
Luck. 22.
Co. 11.

dy-

dyr of this accion or acte. Firste Criste toke the brede in his handis, secondarylye he gaue thankis, thirdelye he brake it: fowertly he raught it them sayng, take it, fyftely he bad them eate it. At laste after all this he sayd. This is my bodye whiche is for you brokē, this thinge do ye into the rememberāce of me. Her ye se, that this breade was firste brokē deliuered thez, and they were commaunded to eate it to: ere Criste sayde This is my boodye. And for because it is to suppose verely, that they toke it at his hande as he bad them, and dyd eat it to, when they had it in their handis, their master (whose wordis they did euer obaye) commandinge them. It muste nedis folow (yf these be the wordes of the consecracion) that they were houseled with vncōsecrated brede, or els now eaten, or at leste wyse parte of it, ere Cryste consecrated it, ye it foloweth that it was oute of Cristis handis and in theyr mouthes when Criste consecrated it, and so to haue cōsecrated it when it was now in hys disciples handis or in their mouthes or rather in theyr belyes.

The order of the accion.

Here it is manifest that Cryste consecrated no breade, but delyuered it to his disciples, & bad thez ete it. In somyche that S. Thomas theyr owne doctour, that made their transsubstanciacion confesseth that some there were, that sayd that Criste did firste consecrate with wother wordis, ere he nowe reching the breade to his disciples sayd. This is my bodye. &c. and yet calleth he it no heresye so to saye. Nowe sithe in all this acte and souper, ther be no wordis of consecracion, but of the delyuering

of the

of the brede broken after thankis geuyng with a commandement to eat it: brynge vs your wordis of consecracion? and shew vs by what wordes God promised you & gaue ye powr to make hys bodye? Ther is nether commandement, nor yet any wordis lefte in all the scripture to make or to consecrate Christes body, to bringe it into the brede. But therbe the wordis of God lefte in the fyrst cap. of Genesys, wherby he made al the worlde: with which wordis, all be it we yet haue them: yet is it denyed vs to make that thing that he made with them. Now, sith we hauyng his wordis of the creacion, cannot yet make any newe creature of nothyng: how then shall we with out any wordis of consecracion and makinge, make ẏ maker of all thyngis?

¶ Unto thys accion or souper or delyuerance of the brede, he added a reason and significacion of thys signe or sacrement, and what also is the vse therof: as thoughe any shulde aske thez theraftir: what sacrement, religion, or ryte is this? They shulde answer euen in a lyke maner of spech as it was commanded their fathers to make answere to theyr chyldren at the eatyng of the olde passouer wherof this new passouer was the veryte, and that the figure sayng. When your chyldern aske ye what religion is thys? ye shal answer them. It is the sacrifyce of the passyngby of the lorde &c. Lo here the lambe that signifyed, and did put them in rememberance of that passyngby in Egypte the Israelitis spared, and the egyptians smyten

The vse of ẏ soup

ten, was called in lyke phrase the selfe thynge that it represented, signifyed and did put them in remembrance of: No notherwyse then if Chrystes disciples, or any man els, seyng in that souper, the brede taken, thankys geuen, the brede broken distributed & eaten: shulde haue asked hym. what sacremēt or religion is thys? He had to answer thē ẏ Christe sayd. This is my bodye whych is for you brokē. This thing do ye into the remembrance of me, that is to saye, so ofte as ye celebrate thys souper, geue thankis to me for your redempcion. In whych answere he callethe the vtwarde sensible signe or sacrement, that is the brede wyth all ẏ other accion, euen the same thinge that it sygnifyeth, representeth, and putteth syche eaters of the lordis souper in remembrance of.
For when he sayd, whyche is broken for you, euery one of them sawe that thē it was not his body that was ther broken: but the brede: for as yet he had not suffered, but the brede broken was diuided into pesis euery one of the twelue takyng & eatinge a peace before he sayde. Thys is my bodye &c.

¶ Nowe sith M. More wil steke so faste in hys literall sense vpon these wordis. This is my bodye &c. Then do I aske him, what thynge he shewethe vs by this first worde and pronowme demonstratyue Hoc, in englysshe (this)? If he shewe vs the brede: so is the brede Christis bodye, and Christis body the brede, whiche sayng in the literall sense is an hyghe heresye aftir thez. And for thys sayng thei burned Lorde Cobham, Also I aske whither

Wor[illegible] terall [illegible] ce is s[illegible]

Chryste

Cryste speking these wordis This is my bo-
dye &c. had then the brede in his handis wh-
erwith he housseled his disciples or no? That
he had it not, but had now delyuered it them:
and had commaunded them to ete it to, the or-
dyr and wordis of the texte playnly proue it,
Mar.14. as is declared before. And S. Marke telleth
the story also in this ordyr. The Cuppe taken
in his handis, after he had geuen thankis, he
gaue it them, and thei all dranke therof. And
he sayd to them. This is my bloode of the new
testament: whiche is shed for many. Here is it
manifest that thei had all dronken therof first
ere he said the wordis of consecracion (if they
be the wordis of any consecracion.) Beside
this yet: if ye be so swor ne to the litera ll sen-
se in this mater, that ye wyl not in these wor-
des of Cryste. This is my body &c. admitte in
so playne a speche no troope (for Allegorye
ther is none, if ye knew the proper difference
of them both, whiche euery grammarion can
teche you (then do I laye before your olde ey-
en and spectacles to, Crystes wordis spoken
of the Cuppe bothe, in Luke cap. 22. and Sau
le. 1. Co 11. sayng. This Cuppe is the newe te-
stament thorow my bloode which is shed for
you. Here Cryste calleth the wyne in the cuppe
the selfe cuppe which euery man knoweth is
not the wyne. Also he calleth the cuppe the n-
ewe testamēt, and yet was not the cuppe, nor
yet the wyne contayned theryn the newe testa
ment, and yet he calleth it the newe testament
cōteigned and cōfirmed with his blood, here
ye se he called not the cuppe his blode but the
testament. Where is now your litterall sense

that

that ye wolde so fayne frame for your papistis plesure? If ye wyll so sore steke to the letter: why do youre faccion leue here the playne letter: sayng that the letter slayeth: goinge aboute the busshe wyth thys exposicion and circumlocucion, expownyng Thys is my bodye. that is to saye, This is conuerted and turned into my bodye, and thys brede is transsubstancyated into my bodye? How farre lo, M. More is thys your strange thomisticall sence frome the flatte letter? If ye be so addicte to the letter: why traye ye the comon peple frome the letterall sence wyth thyo bugge, tellyng thez the letter slayeth? but ther is nether letter nor spirit that maye brydle and holde your styfe necked headis.

¶ Also ye shall vnderstande that Christe rebuked the iwes. Jo. 6, for theyr litteral sence and carnal vnderstandyng of hys spiritual wordis Sayng My flesshe profiteth you nothynge at all to eate it. &c. And their litterall takyng of hys spirituall wordis was the cause of theyr murmure. &c. For euen there, as also lyke in other placis. To ete Crystis flesshe. &c. aftyr the comon phrayse of the scripture, is not els, then to beleue that Cryste suffred dethe, and shede hys blode for vs. Rede ye. 1. Corvn. 10. that our fathers all dyd ete the same spyritual meate and dranke the same spirytuall drynke that we nowe ete and drynke? Here I thinke M. More muste leue hys litteral sence and materiall meat, or els denye Paule, and denye to that our fathers did ete Cryst and dranke hys blode, whyche all here Paule saythe, for to eate and to drynke thys spyrituall meat and drinke,

To ete crystis flesshe is to beleue in hym.

ke, was as himselfe declarethe to eate and dr-
inke Christe. Thei dranke of the stone (saith
Paule) that went with them. whiche stone w-
as Christe. And we ete and drinke the very sa-
me stone. whiche is not els, then to beleue in
Christe. Thei beleued in Christ to come and we
beleue in hym comen and haue suffred, where
is now thinke ye M. Moris litterall sence for
the eting of Christis materiall bodye? Our fa-
thers were one, and the same chyrche with vs,
vnder the same testament and promyse, & euē
of the same faithe in Christe, And euen as they
eate hym and dranke his bloode euen the same
spirituall meat and drynke that we do ete and
drinke: so w we now in the same faithe. for w-
hat els was signifyed by thys maner of speche
our fathers did eate and drinke Chryste, then
that they beleued in Christe to be incarnated
to suffer dethe? what els ment the poze woman
of Chanane by eatynge, then to beleue? when
Mat. 15. she answerde Christe, saynge. ye saye sothe my
lorde. But yet w the lytell whelpis ete of the
crummes that fall frome theyr maisters table?
This did she answer in an allegory accordyng
to Christis first answer vnto her, the meaning
by the etinge of the crummes, the belieke of his
wordis and gospel to be scatred amōg the gen
tyls as Christe answering, comfirmed hir mea
ning saing: O woman grete is thy faithe. He
sayd not, thou arte a grete eater and deuower-
er of brede. Here is it playne that to ete in eccl
piure is taken to beleue: as Chryste himselfe ex-
powneth it Jo. 6. so ofte, and so plentuously:
and I am here compelled to inculke and iterat
it with so many wordis, to satisfye if it were

The figures copared with their verite [illegible]
possible this carnall flessh vowerer and flessh
ely iwe.

¶ Nowe to examyn and to discusse this ma
ter more depely and playnly, I shall compare
the olde passouer with the newe and souper of
the Lorde. And to shewe ye how the figures
corresponde theyr verites: I wyll begyn my cō
parison at Baptysme cōparyng it with the lor
dis souper whyche be the two sacramētis lef-
te vs now vnder the grace of the gospell. And
aftirwarde, to set forthe both these sacramen-
tis playnely, I wyll compare Cyrcumcision
with baptysme: and the passe lambe with Cry-
stis souper.

¶ Cy baptysme, as we testyfyed vnto the cō
gregacion our enterynge into the bodye of Cri 1. Co, 10
ste (take here Crystis bodye, as dothe Paule 11, 4. 12.
for his congregacion) to dye, be buryed, and to Ro. 6.
ryse wyth hym, to mortifye our flesshe, and to Ephe. 4.
be reuyued in spirit, to caste of the olde man,
and to do vpon vs the newereuen so, by the th
ankys geuynge (for so did the olde greke doc- Eucharystia tāhk
tours call thys souper) at Goddis borde, or at geuynge
the lordis souper (for so doth Paule call it) we 1. co, 10. 1
testifye the vnite and communion of oure her-
tis, glued vnto the hole bodye of Cryst in lo-
ue: ye and that in siche loue as Cryste at thys,
hys laste souper expressed: what tyme he sayde,
hys bodye shulde be broken and hys blod she
de for the remission of our synnes, And to be s-
hort: As baptisme is the badge of oure faythe
so is the lordis souper the token of our loue to
god and oure neghbours: wher vpon standeth 1. Tim. 1
the lawe and prophetis. For the ende of the
precepte, is loue out of a pure herte, and good

conscience and faith vnfained. So that by Baptisme we be iniciated & conseigned vnto the worship of one god in one faith: And by the same faithe and loue at the lordis souper. we shewe our selues to continew in our possession, to be incorporated and to be the very members of Crystis bodye.

¶ Bothe these sacramentis were fygured in Moses lawe. Baptysme was fygured by circuncisyon: and the lordis souper, by the etynge of the passelombe, where lyke as by cyrcuncysion, the people of Israel were rekened to be goddis people, seuerall frome the gentyls: so be we now by baptisme rekened to be: conseigned vnto Crystis chyrche seueral frome iwes paynyms &c. And as their passouer, that is to saye their solēpne feste yerely in etynge their passelombe, was an vtwarde token of their perseuerance in their relygion, and in remembrance of theyr passage out of egypte into the londe
Luc. 22. of Chanaā: so is now the etinge of the lordis
Cor 5. souper (whyche Cryst and Paule called our passouer) a token of our perseuerance in our crysten profession at baptisme: and also thankis geuynge wyth that ioyfull remembrāce of our redempcion from synne, dethe, & helle by Crystis dethe. Of the fygure of thys souper, our
Exo. 12. new passouer: thus is it wrytten. Aftir ye be entred into that lande whyche the lorde God shal geue you accordyng to thys promyse: ye shal kepe thys ceremony. And when your chyldren aske ye: what relygion is thys? ye shall answer them. It is the sacryfice of the passyngouere of the lorde, when the lorde passed forebye the houses of the chyldern of Israel in egipte, smy

tyng

ting the gipcians and delyuering our houses.
This etinge therfore of the passe lambe was the figure of the lordis souper, which fygure whan the howr was comen that he wolde cease & geue place vnto the verite, as the shadewe to vanisshe awaye at the presence of the bodye: he sayde thus. with a feruent desyer do I longe to eate this passouer with you ere I suffer. Luc. 22.

AGene, let vs compare the fygure wyth the trwthe, the olde passouer with the newe, and diligētly consyder the properte of spekinge, in and of ether of them. Let vs expende the succession, imitacion, & tyme, howe the newe succeding the olde, the mediatour Cristе betwene bothe sittinge at the souper celebratinge bothe with his presens, dyd put out the olde and bryngyng the newe. For ther is in ether of thes sythe lyke composicion of wordis, sithe affinite and proporcion in speche, sythe symilitude and propertie in them bothe, the newe so corresponding in all thingis the olde, that the olde declarethe the newe, what it is, wherfore it was instituted, & what is the very vse therof.

And to beginne at circuncision the fygure of baptisme. ye shall vnderstande That in sythe tytes and sacraments ther ar two thingis to be consydered, that is to wit. The thinge, and the sygne of the thinge. The thynge is it wher fore the sygne is instituted to sygnifye it: as in circuncision, the thinge is the couenant to be of the peple of God and the sygne is, the cuttyng of the forskinne of the preuey member. In the passouer, the thinge was, the remembrance wyth thankis geuinge for the delyue-

2. thinges to be cōsydered the sacramēt

rance out of the harde seruitute of egipt: but the sygne was, the lambe rosted with sicche ceremones as were ther prescrybed thez. So in baptisme: The thynge is, the promyse to be of the chirche of Cryste: the sygne is, the dippinge into the water withe the holy wozdis. In oure Lozdis souper, the very thinge is, Cryste promysed and crucifyed, and of fayth thankis geuinge vnto the father foz his sonne geuē to suffer foz vs. but the sygne is, the dealyng and distributing oz rechinge forth of the bzed and wyne, with the holy wozdis of our lozde spoken at his sauper, after he had thus dealte the bzede and wyne, vnto his disciples.

The sygne is called the thinge.

¶ And here is it diligently to be noted: That sithe in all these rites, ceremones, oz sacramentes of God thus instituted: these two thynges that is to weite the thinge sygnyfyed, and the sygne that signifiethe be concurrant and inseperable: it is the comen vse and properye of the spesshe i the scripture, to call the sygne, the thynge, as is circumcision called the couenant

Gen.17. Euery manchylde muste be cyrcumcysed that my couenant myght be in your flesshe foz a perpetual bonde. And yet was it onely but the vtwarde sygne and seal of the couenant, that the sead of Abzaham shuld be his especial chosen people, and that he wolde be their God.

Exo.12. The lambe, that was but the sygne, was called the passouer: and yet was not the lambe the passyng ouer, but the sygne onely excitinge & monesshinge them to remember that delyuerance by the angell passynge by the Israelitis in egipt, smytyng the egipcians. And sithe this trope oz maner of speche the scripture dyd vse wyth

pth so grete grace in the olde rytes and ceremo nes that figured our sacramentis: why may it not wyth lyke grace, for that analogye & pro-percongruence of the fygures wythe theyr verites, vse the same phrase and maner of speche in their verites? Yf the scripture called the syg-gne the thynge in circumcision and passouer, why shuld we be offended wythe the same spe che in our baptisme and in the lordis souper & sithe siche maner of speche haue no lesse grace and fulnes here then there to bryng the thyn-ge signifyed into our hertis by siche vtwarde sensible signes. For when that sygne of circū-cision was geuen the chyld: then were they cer tified (as an vtward tokē maye certifye) that the chylde was of the peple of Israel. And ther fore dyd the sygnes thē, as they do nowe bere the names of the thynges which they signified as the lambe eten in they passouer was called the sacrifyce and the selfe passouer, no nother wyse than in our new passouer, that is the lor-dis souper, the breade broken &c., is called the bodye of Cryste, and the wyne powerd forthe and distributed to eche man, the blood of Cry-ste, because the brede so broken and dealte sig-nifieth vnto the receyuers and putteth them in remembrance of the sacrifyce of his bodye o-ne the aulter of the crosse and of his blood po werde forthe for our redempcion. So that this maner of speche in thadministracion & vse of the souper of our lorde: to saye This is my bo dye, and this is my bloode: is as miche to saye as, This signifyeth my body, thys sygnifyethe my bloode. whiche souper is here celebrated to put vs in remembrance of Cristes dethe, and d

to excyte vs to thankis geuinge.

Est is taken for significat.

¶ Nether let it not offende the, o crysten reder, That Est is taken for significat: that is to saye, This is that, is as miche to saye, as this signifyethe that. For this is a comen maner of speche in many placis of scripture, and also in our mother tonge: as when we se many pictures or images, whiche ye knowe well are but sygnes to represent the bodyes whom they be made lyke: yet we saye of the image of our ladye. This is our ladye. ⁊ of. s. Kataryne, this is saynt Kataryne. and yet do they but represent and sygnyfie vs our ladye or saynt Kataryne. And as it is wrytē Genesis. 40. ca. The thre branches ar thre dayes. The. 3. baskettes ar. 3. dayes. which was not els but they sygnyfyed thre dayes. Also in the 28. ca. Jacob sayde This stone whiche I haue set vp an ende, shalbe goddis house, which stonne yet was neuer gods house, nor neuer shalbe: but only did signifye goddis house to be buylded in that same place, Agayn, Pharao dremed to haue sene. 7. fayer fatt oxen, ⁊ efte sone. 7. pore lene oxen. whiche Joseph expowning sayd: The. 7. fatte oxen ar. 7. plentuouse yeris: and the. 7. lene are 7. deare yeris, in whiche phrase or maner of speche euery mā seithe that the oxen were no yeres: but they signifyed siche yeris. Meruel not therfore thoughe Est lyke wyse in thys sentence: Hoc est corpus meū. be taken for significat, as miche to saye, as this signifyeth my bodye. And yet for because the scriptures cōferred to gither expowne them selfe as saith S. Austen. And Peter. 2. pe 1. That we haue before a ferme and suer propheticall speche vnto whiche

yf ye attende as vnto a lyght set vp in a derke place, ye do wel: I shal shew ye a lyk phrase in Ezechiel where the destruccion of Jerusalem was thus figured: God commandinge Ezechiel to take a swerde as sharpe as raser, & shaue of his head and berde, and then take a certayne waight of the heares deuyded into .3. partes: of the one, he shulde burne in the myddes of the cyte a nother he shuld cutte rowndabout, and the thirde caste it vp into the wynde. &c. which done he sayd: Thus sayth the lord god This is Jerusalem. which acte and dede, so done, was not Jerusalem: but it signifyed & preched vnto the beholders of it, Jerusalem to be destroyed: no nother wyse then the brekinge & distributing of the brede and wyne called Crystis body and blode signifyeth and precheth vs the dethe of Cryste, the figure and sygne beringe the name of the thinge signifyed, as in the prophetis speche, sayng: This is Jerusalem: which did but signifye Jerusalem. when Cryste did brethe into his discipules sayng. Take ye the holy goste: the same brethe was not the holy goste, but signifyed and represented thez the holy gost, with a thousād lyke maner of speche in the scripture. Ezc.5. Joā.2.

¶ In the olde passouer thankis were geuen for the slaughter of the firste begoten, wherym the kyngis posterite of egipte kill a waye, the Hebrews spared, passed ouer, and delyuered. But in the newe passeouer, thankis ar gyuen, that the only begoten sonne of the most hyghest was crucified, wherby al faithful ar spared passed ouer, and not smytē with the swerde of dampnation: but delyuered and saued in the

lambis blood that haue taken awaye the synne of the worlde In the olde passouer, The lambe or festes is called the lordis passouer. and yet was nether the lambe nor the feste his passyng ouer: but the sygne and commemoracion of his passyngby. And euen so is it nowe in ỹ newe souper of our lorde. It is ther called the body of our lorde, not that ther is any thinge wherỹ his very natural body is cõtayned so longe and brode as it hanged on the crosse, for so is it ascended into heuen and sitteth one ỹ right hande of the father: but that thinge that is there done in that souper, as the breking & dealing & eting of the brede, and the wholl lyke accion of the wyne, signifyeth representeth and puttethe into our hertis by the spirit of faithe this commemoracion, ioyful remembrãce, and so to geue thankis for that inestimable benefit of our redempcion, wherỹ we se with the eye of our faithe presently his bodye broken, and his bloode shed for our synnes. This is no small sacrament, nor yet irreuerently to be entreted: but it is the moste glorioulse and hyghest sacrament, with all reuerence & worshyp, withe thankis geuinge to be ministred, vsed receyued, preched & solempnely in the face of the congregacion to be celebrated: of whose holy administracion and vse I shal peraduenture speke in the ende of thys souper.

The vse of the souper.

¶ But in the mene season (Crysten reder) let these sensible signes signifye and represent the his dethe, and prynte it in thy herte, geuinge thankis incessantly vnto God ỹ father for so incomparable a benefit, that hathe geuẽ ỹ his owne onely so dere beloued sone our sauiour

our Jesus Cryste to dye for thy synnes, ye
that whē we were not his chyldern but his en-
myes. Crystis disciples sayd to the man, whe- Lu. 22.
re is this geste chamber where I might ete the
passing by with my disciples? and thei prepa-
red the passouer. And yet cryste eit not the pa-
ssouer, but the lambe with his disciples. whe-
re it is playne, the signe to do on the name of
the thing.

¶ At laste, consyder vnto what ende all thin
gis tended in that last souper, how the sygure
teched the verite, the shadew the bodye, and
how the verite abolesshed the sygure, and the
shadewe gaue place to the bodye. Loke also w-
ith what congruence, proporcion, and simili-
tude bothe in the accion and the speche, all th-
inges were consonāt and finesshed, and all to
lede vs by siche sensible sygnes frome the sygu
re vnto the verite, from the flesshe vnto the spi
rit, And take thou here this infallible and ass-
uered sayng of Cryste neuer to fall fro thy m-
ynde in this last souper. Do ye this into the Lu. 22.
rememberāce of me. And also of Paule, sayng
1. co. 11. So oft as ye shal ete this brede, lo th-
is heretike calleth it brede euen after the wor-
dis of the popis consecracion, and drinche of
this cuppe, prayse, declare, and geue thankes
for the dethe of the lorde, vntyl he shal come a-
gene to iugement. Remember thou also: what
Cryste sayd to the carnall iwes takinge the e-
tinge of his flesshe and drinkinge of his blood
so carnally, answeringe them. My flesh profi
teth not, menig to ete it bodely. but the spirit Joh. 6.
maketh lyfe. And to this set the prophet Aba-
cuke sentence. The iuste lyueth of his faithe. Abac. 2.

And

And now (Crysten reder) to put the clene oute of doute, that Crystis bodye is not here present vnder the forme of brede (as the papistis haue mocked vs many a daye) but in heuen, euen as he rose and ascended. Thou shalt knowe that he tolde his disciples almoste twenty tymes betwene the .13. and .18. cap. of Johan, that he shulde, and wolde go hence, and leue this worlde. where to confort thez agene for that thei were so heuy for his bodely absence, he promised to sende them his holy goste to be their comforter, defender, and techer: in whom, and by whom, he wolde be present with them and all faithful vnto the worldis ende. He sayd vnto his disciples. I go hence, I go to the father, I leue the worlde, and now shal I nomore be in the worlde. but ye shall abyde stil in the worlde. Father I come to the. Wore men haue ye euer with you, but me shall ye not alwais haue with you. And when he ascendid vnto heuen, thei did beholde him and sawe the clowde take his bodye out of their syght: and thei fastening their eyes after him, the two me clothed in whight, sayd vnto them. ye men of galyle, wherfore stande ye thus lokinge vp in to heuen? This is Jesus that is taken vp frome you into heuen, whiche shal so come agene, euen as ye haue sene him goynge hence.

Here I wolde not Wore to flitte from his litteral playn sense. All these so playne wordis be sufficient, I trowe, to a crysten man to certifye his conscience that Cryste went his waye bodely ascending into heuen. For when he had tolde his disciples so ofte of his bodely departing from them: they were merueilouse heuy

uy and ladde. Unto whom Cryste layd. Becau
le I tolde ye that I go hence, your herts ar ful Jo.14.
of heuenes. If they had not beleued hym to ha 1.16.
ue spokē of hys very bodely absence: they wol
de neuer haue so moꝛned foꝛ hys goyng away
And foꝛ because they so vnderstode hym, and
he so ment as hys woꝛdis sowned: He added
(as he shulde haue sayde) be ye neuer so heuye
oꝛ how heuely so euer ye take my goyng hence,
yet do I tell ye trouthe. Foꝛ it is expedyent foꝛ
you that I go hence. Foꝛ if I shuld not go hen
ce, that counfoꝛter shall not come vnto you.
But and if I go hence, I shal sende hym vnto
you. And agayn in the same Cap. I am comē
frome the father, and am comen into the woꝛl
de, and shall leue the woꝛlde agene and go to
my father. what mystery, thynke ye, shuld be
in these so manyfeste woꝛdis? Dyd he speke th
em in any darke parables? Dyd he mean other
wyse then he spake? Dyd he vnderstāde by go
yng hence so ofte repeted, to tary here styll? oꝛ
dyd he mene by foꝛsakyng and leuyng the woꝛ
lde to be but inuisible beyng styll in the woꝛlde
wyth hys bodye? No suerly. Foꝛ he ment as fa
ithfully and as playnely as hys woꝛdis sowned, and euen so dyd hys disciples wyth out a
ny moꝛe meruelynge vnderstode him. Foꝛ they
answerd him sayng: Lo now spekest thou aper
tely: nether spekest thou any puerbe. But wh
at a derke pꝛouerbe and subtyle rydle had it
bene: if he had ment by hys goynge hence to ha
ue taryed here styll, and by foꝛsakynge the wo
ꝛlde, to abyde styll in the woꝛlde: and by hys
goyng hence to hys father by hys very bodely
ascencion, to be but inuisible: who wolde in
terpꝛete

terpzete thys playne ſentence thus: I go hence, that is to ſaye: I tarye here ſtyll I forſake the worlde and go to the father, that is to ſaye I wyll be but inuiſible and yet here abyde ſtyll in the worlde bodely: For as concernyng hys godhed, whiche was euer wyth the father, and in all placys at once, he neuer ſpake ſyche wordis of it. whan Cryſte ſayde, hys dethe now at hande, vnto hys diſciples: now agene I forſake the worlde and go to my father, but ye ſhall tary ſtyl in the worlde. If they wyl expowne by dys forſakyng the worlde, to tarye here ſtyl bodely, and to be but inuyſyble: why do they not by lyke expoſicion interpzete the tarynge here ſtyl of the diſciples at that tyme, to be gone hēce bodely and to be here viſible? For Criſt did ſet theſe contrarpes one agenſt a nother to declare eche other. as it to tarye here ſtyll, dyd ſignyfye to the diſciples that they ſhulde abyde in the worlde, as it dothe in deve: thē muſte nedis his goyng hēce & forſakyng the worlde ſignifie his bodely abſence as both the wordis plainly ſowne, Cryſte ment, & they vnderſtode thez. But in ſo playne, a mater what nede all theſe wordis? Be thou therfoze ſuer, Cryſten reder, that Cryſtis glozified body is not in this worlde, but in heuen, as he thyther aſcended in whiche body he ſhall come eue as he wēt glozioully wythe powz and grete maieſtye to iuge all the worlde in the laſte daye, Be thou therfoze aſſured, that he neuer thus iugeled noz mocked hys ſo dere beloued diſciples ſo ful of heuines now foz hys bodely deptynge. For if he had ſo ment as our papiſtis haue paruerted his layngis, his diſciples wolde haue wondered at ſo

ſtrange

ſtrange maner of ſpeche, and he wolde haue
pꝛeſſed his mynde playnly, ſithe at thys tyme
he was ſo full ſet to leue thez in no doute, but
to counfoꝛt them with hys playne and confoꝛ-
table woꝛdis. And yf he wolde haue bene but
inuiſible and ſtill bodely pꝛeſent: he woulde ne
uer haue couered himſelfe wyth the clowde ſhe
wynge them and teſtifyenge alſo by thoſe two
men his very bodely aſcenſion oute of theyꝛ ſy
ghtis. we maye not make of his very bodely aſ
cenſion, ſiche an inuyſyble iugelynge caſte as
oure papiſtis fayne, Faſhoning and fayning
Cryſte a bodye nowe inuiſible, now in manye
plꝛcis at ouce, and then ſo greate and yet in ſo
lytel a place, not diſcerned of any of our ſenſis
nowe gloꝛyfied, now vngloꝛyfied, now paſſib-
le, and then impaſſible, and I wote ner what
they imagyn and make of theyꝛ maker, and all
with oute any woꝛde, ye clene agaynſte all the
woꝛdis of holy ſcripture. Foꝛ ſuerly, in thys
theyꝛ imagination and ſo ſayng thei bꝛinge in
a freſhe the hereſye of that great heretik Mar
cyon, whiche ſayd that Criſte toke but a phā-
taſticall bodye. and ſo was nether verely boꝛ-
ne, noꝛ ſuffered, noꝛ roſe, noꝛ aſcended verelye,
nether was he very man. whiche hereſye Ter-
tullian cōfuteth. Cryſte toke verely oure natu-
re, ſiche a paſſible and moꝛtal body as we here
aboute with vs, ſaue that it was with oute all
maner of ſynne. In ſiche a body he ſuffred ve
rely, & roſe agen frome dethe in ſiche a gloꝛify-
ed body now immoꝛtall ꝛc. as euery one of vs
ſhall ryſe in at the general iudgement. It is ap
pꝛopꝛyed onely to his godhed to be euery whe-
re and not to be circumſcribed noꝛ contened
in no place. And as foꝛ our papiſtis pꝛoſphane
voyd

voyde voyces, his bodye to be in many places at once, indiffinitiue incircūscriptiue non per modum quanti neq; localiter ꝛc. whiche includeth in it selfe contradiccion, of whiche Paule warned Timothe. 1. Timo. 6: ꝛ. 2. Tim. 2. callyng them thoppolicions of a false named scyence (for that their scolasticall diuinite muste make obiecctions agaynste euery trouthe, be it neuer so playne wyth pro ꝛ contra: whych scyence many that pfesse it saith Paule. 1. Tim. 2. haue erred from the faithe) as for this contēcion and bataill aboute wordis profitable for nothynge els, but to subuerte the herers I care not for them. For I haue the almyghty testymony of the euerlastinge worde of God redy to soyle all their madde and vnreasonable reasons, to wype them clene a waye, ꝛ to turne them into their owne confusion.

¶ And for because they holde them so faste by Paule. 1. Co. 11. I shall loose their holde, expownynge the lordis souper aftir Paule, whyche addeth immediatly vnto the cuppe, this that Luke there leaued forthe: Do ye this in to my remembrāce. This doth Paule repete so ofte to put vs in mynde, that these thankis geuyng and souper is the commemoracion and the memoriall of Crystis dethe. wherfore aftir all he repeteth it yet agayne the thirde tyme saynge. So oft as ye shall ete this brede (he calleth it styll brede euen aftir the popis consecracion) ꝛ drinke the cuppe (he saith not drynke this blood) se that ye geue thankes, be ioyouse and preche the dethe of the lorde, for sowyche lygnificith annunciate in this place, vntyll he come that is to saye, fro the tyme of hys deathe ꝛ

ascencion vntyll he come agayne to iugement. Forthermore, saith Paule, whoso ete thys brede, he calleth it styll brede, or drynke of the cuppe of the lorde vnworthely: he is gilty the bodye and blode of the lorde. The bodye & blood of the lorde Paule calleth here the congregacion assembled togyther to ete the lordis soupper. For they ar hys body and blood whych ar remeded wyth his body and blode, as he sayde in the.10.cap. before. The cuppe of thankis gevynge whyche we receyue wyth thankis: is it not the felowshyp of the blood of Cryste? The brede whyche we breke, is it not the felowshyp of the bodye of Cryst? For we beyng many to gither ar one brede, euen one bodye. Lo here Paule expowndyng hymselfe vseth the same forme of speche that is vsed in these wordis This is is my bodye, takyng Is, for signifieth. we ar one brede euen one bodye, that is to saye, we ar signified in one lofe of bred to be one bodye, he sheweth the cause, addyng because we be all partakers of one lofe or pese of brede. And in the.12.cap. folowing, he sayth playnely, ye be the bodye of Cryste and hys particular members, and in the firste cap. to the Ephesians, God dyd set Cryste to be the head ouer all vnto hys congregacion whyche hys bodye. &c.

¶ And because the comparyson in the.10.cap. betwene the lordys borde & hys cuppe, and the deuillys borde and hys cuppe, do declare thys mater. I shall recyte Paulys wordis sayng ye maye not drynke the cuppe of the lord, & the cuppe of the deuyll bothe togyther. ye may not be partakers of the lordis borde & the deuylls borde bothe at once. The deuyls bord and his

cuppe

cuppe was not hys body and blode, but the e-
tynge and drynkynge before theyr images and
idolls as dyd the haithen in the worshyp and
thonkys of thyr Gods. of whyche thynge thou
maist gather what Paule ment by the lordis
bordes and his cuppe. Now let vs retourne to
Paule in the. ii. cap. Thei eate thys brede and
drynke of this cuppe vnworthely, that come n-
ot vnto thys borde with suche faithe and loue
as they professed at theyr baptisme. They ete
vnworthely that thrusted them selues in amo-
ng thys congregacio hauyng not the loue that
this sacrament and sygne of vnyte techethe &
sygnyfyeth. whych maner of people Paule in
thys same ca. rebukethe, & bendethe all hys ser-
mon agenste them: for that thy were contensy-
ous, and came togyther not for the better but
for the worse. So that thyr comyng togither
whyche shuld haue bene a token of faithe and
loue, was turned into thoccasyō and mater of
diffencion and stryfe: because euery man dyd
ete (as Paule sayth) hys owne couper and not
the lordys couper: wheryn the brede and dryn-
ke is comon as well to the poze as to the ry-
che. but here the ryche dysdayned the poze and
wolde not tarye for thez. so that some (as ỹ
ryche) wente theyr waye dronken and ful: and
the poze departed hongrye & dyre, whyche was
a token of no egal distrybucion of the brede and
drynke: and that the ryche contemned the poze
and so became sclaunderous and gylte of ỹ
body and blode of Cryste: that is to wite, of ỹ
poze congregacion redemed wyth Crystis bo-
dy and blode. Thus they that came togyther
aperyng to haue had that loue whyche the cou-
per

per signifyed, and had it not, vttered them selues by thys contenciouse & vnlouynge dealyng not to be mēbers of Crystys bodye, but rather gyltye & hurtfull vnto them. As if a soudyer of our aduersaryes parte shulde come in among vs wythe our lordis badge, hauynge not that herte faythe and loue to our capitayne that we haue, we wolde (if we espyed it by any token) take hym for a spye and betrayer rather then one of vs.

¶ Let a man therfore sayth Paule proue him selfe well before, whyther he hathe thys faythe to Cryste and loue to God and hys neghbour whych all he professed at baptisme, & thys souper signyfyed: and so come in emonge the congregacion to ete of thys brede & drynke of this cuppe (he calleth it styll brede & wyne: and nether hys body nor blode). For he that etith and drinketh vnworthely, eteth & drynketh his own dampnacion: because he discryneth not the lordis bodye. He calleth styll the lordis bodye the congregacion redemed wyth Crystis body, as he dyd before, and also in the chap. folowynge fetchyng hys analogy and simpleiude at the naturall bodye. In whyche althoughe ther be diuerse members one exellynge a nother, one inferior, vyler & more contēptible then a nother yet may not the bodye want them: but must kouer them reuerently, & holde them in honour. Ageyn, in the bodye, thoughe therbe dyuerse members of diuerse offices: yet is ther no discorde emonge them: but euery member, beit neuer sō low & vyle: yet dothe it mynister & serue a nother, and al togither holde vp & helpe the wholl bodye. This cōsideracion with these cō

parysons so eloquētly, so playntuously, so lyue
ly dothe Paule set forthe in that. 12. chap. that
noman can desyer any more. And all to bringe
vs into the consyderacyon & discreecyon of the
bodye of Cryste whyche is hys congregacyon:
wythout whyche consyderacion & discrecio, if
we thrust our selues yn wyth this signe & cog-
nisans kaynedly: we be but hyppocrites and ete
and dryncke our owne iugement. For thys cau-
se many are syke emonge you, and many ar a
slepe, that is, ar dede. Here it semeth some pla-
ge to haue bene caste vpon the Corith for this
abuse in the etyng of the lordis couper. For be
the the lawe and prophetis thretened vs plas
ges as pestilence, famyne: & swerde for our syn
nes. For yf we had iuged our soules, that is,
If we had dilygētly examined our owne lyuin
ge and repented: we shulde not haue bē iuged,
that is to saye, punisshed of the lorde. But
whyle we be punysshed, we be corrected of the
lorde leste we shuld be condempned wythe the
worlde. wherfore my brethern, when ye come
togyther to eate, tary one for a nother. Here is
the cause of all thys dissention wherfor Paule
rebuketh them. But here myght some of thes
obiecte & tell Paule, Syr we come hyther hon-
gry & may not tarye so longe. wher vnto Paul
le answereth as he dyd before: saynge, Haue ye
not houses to ete & dryncke yn? Do ye contemp
ne the cōgregacyon of God & shame them that
haue non? Here he calleth the pore, the chyrche
of god, whom afterward he called the body of
the lorde: and now at laste he sayth. If any mā
be so hongry, let hym ete somwhat at home, &
so delaye hys honger that he may the better ta-
rye

ry for the pore, leste ye come togither vnto your condempnacyon. And as for other thyngys I shall dispose and set in ordyr when I come. These other thynges were cōcerning this souper, & siche as were out of frame emong them whyche yf ye rede the wholl pystle, ar efte esye to se: & that they were no necessary trouthes for their saluacion, for al syche trouthes Paule had preched them before and wrytten thē to Nether were these other thyngys lente, faste, thassumpciō of our lady, halowyng of bowes bellis and asshes, halowyng of vestymentis, & crepynge to the crosse, wyth siche other vnwryten vanites, as M. More listethe to ieste and tryfull out the trouthe.

¶ Now haue ye the very pure sence of these Crystis wordis. Thys is my bodye, that is to say. Thys signifyethe or reprensentethe my bodye, takynge Est for significat. As M. More hymselfe vttered it in hys Dyaloge put forthe in wylliam Barlows name, reciting the opinyons of Ecolāpadius & zwinglius: saynge, thys is my body, is as miche to saye as thys sygnyfyeth my body, wher he sayth that Ecolampadius allegeth for hym Tertulyā, Chrysostome, and Austen, but falsely somtyme addynge more to their wordis, sometyme takynge a waye frome their sententis. whych sayng is playne false, and he belyethe the man now departed, for fyrste hys incomparable lernynge and very spirituall iugemēt wolde not suffer hym to be ignorant in the vnderstanding of these olde holy doctoure (whom I dare saye) he vnderstode as well as More. And his conscience & faythfulnes wold not suffer him falsely to peruerte

them as More belyethe and peruertethe Cryste and Paule & all holy scripture. And yf this man had thus delte wyth these doctours sayngis: Luther agaynste whome he dyd contend in this mater wolde not haue lefte it vntolde him ¶ But (Christē reder) to put the oute of doute haue here these Doctours owne wordis bothe in latyne & in englysshe. And firste heare Tertullyan, where thou muste fyrste vnderstande that there was an heretyk called Marcyō, sayng that Cryste toke not to him the very bodye of man, but an imagined and phantastic all bodye, to put of, and on, whan he lysted: & so not to haue bē borne verely of the virgen Marye, nor yet to haue suffered verely dethe &c. Agenst whō, thus wryteth Tertullian in hys. 4. boke.

tulyā.

Professus itaq; se concupiscentia concupisse edere pascha, vt suum acceptū panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum dicendo: id est figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus. Ceterum, vacua res, quod est phantasma, figuram capere non posset. whyche wordis are thus in englishe spokē of Cryste. whiche acknowleginge himselfe wyth how feruēt desyer he longed to ete the passouer, as his brede taken & distributed to hys disciples: made it his bodye saynge: This is my bodye: that is to saye, the fygure of my bodye. For fygure had it be none, excepte it were a verye bodye. For a voyde thinge whiche is a phātasye can receue no fygure. Here is it playne, that This is my bodye after olde holye doctoure is as miche to saye as this is the fygure or signe that representeth or signifyeth my bodye.

Also

¶ Also, thus sayth Austen. Lex dicit nõ esse manducandũ sanguinẽ, ꝙ anima sit sanguis. Quod lex dicit, sanguis est anima: esse positũ dicimus, sicut alia multa et pene oĩa scripturaꝝ illaꝝ sacramenta signis et figuris plena future predicatiõis, que iam per dñm nostrum Jesum Christum declarata est ꝛc. Possum etiã interpretari preceptum illud in signo esse positum. Non enim dubitauit dñs dicere: Hoc est corpus meũ, quum signum daret corporis sui. Sic est enim sanguis aĩa, quomodo petra erat Christus. Nec tamen quũ hec diceret, ait: petra significabat Christum, sed ait: petra erat Christus. Que rursus ne carnaliter accipere-tur, spiritualem illam vocat. id est spiritualiter intelligi docet. whiche wordis ar thus in englisshe. The lawe sayth that blood shuld not be eten, because the lyfe is bloode. whiche precept of the lawe and because that bloode is lyfe: we affirme it to be sette lyke as many or her almost innumerable sacramẽtis of those scriptures, full of sygnes and fygures of the prechinge to come: whiche nowe is declared by our lorde Jesu Cryste ꝛc. And I maye interprete that precept to be layed in a sygne. For the lorde douted not to saye This is my body: when he gaue the sygne of his bodye. And euen so is the blode lyfe, as the stone was Cryste. And yet when he said these wordes: he sayd not the stone signifyed Cryste: but he sayd, the stone was Criste. whiche leste they shulde be taken carnally, he callethe it spirituall, that is to saye, he techeth it to be vnderstande spiritually, where is now Moris litterall sence, and materiall meat?

Austen 12, aga adima

Gen. 9 Leui. 7 Deut.

om. 830 ¶ Now shal ye heare Chrysostome. Nihil sen
s impfe- sibile tradidit Christus: licet dederit panem et
vinum: non ꝙ panis ⁊ vinum non sint sensibi-
lia, sed ꝙ in illis mentem herere noluit. Nam
in suum corpus, quod est panis vite, subuehit
dicens. Hoc est corpus meum: perinde ac dicat
Hoc licet panis sit, significat tamen tibi cor-
pus. Thus it is in englysshe. Cryste geuinge
brede and wyne, gaue no sensible thynge: not
that brede and wyne be not sensible: but that
he wolde not our mynde to steke styll in them,
For he lyfted vs vp into his bodye, whiche is
the brede of lyfe: sayng. This is my bodye: as
though he shuld saye. Thoughe this be but bre
de, yet it signifyethe vnto the, my bodye. Now
iudge thou (Christē reder) whither W More re
portethe ryghte, of thys man that alleged these
olde holy doctours, or no.

he cōfu ¶ Nowe haue ye the pure vnderstandynge of
tion of the wordis of the lordes souper confirmed wy
e papi- th the olde holy doctours. That this is my bo-
s glo- dye, is as miche to saye, as this signifyeth my
. body. And this is my bloode: is, this sygnyfy-
ethe my bloode. But yet was there neuer siche
maner of speking ī the scripture This is that
That is to saye, This is cōuerted ⁊ transsub
stanciated into that. Or this is contayned in
that: the thinge conuerted and changed, kep-
ping styll her forme, qualites, quantite ⁊c. As
to saye. This is my body, that is to saye. Th-
is brede is conuerted into my bodye, the brede
abyding styll in his fasshiō, taste, colour, wa-
ight ⁊c. For Cryste when he conuerted water
into wyne, dyd not leue the forme, colour, and
taste styll in the water. For so had it bene no
changing

changing. But let our couetouse conuerters choppe and change brede & wyne tyll we there fele se and taste nether brede noz wyne, & then wyll we beleme thez so thei bringe foz them the wozde of god. Foz as foz their false iugelinge we fele it at our fyngers ende: we se it, had we but halfe an eye: we cast it at our tongues ende, and know it with all our wittis and vnderstanding so manifestly, that we parceyued thē openly longe a goo, to be the very antecrystis, of whom Cryste and his apostles warned vs to come in this laste tyme.

¶ And if they saye. That this conuersion is made by miracle. Then muste euery one of thē as ofte as he say a misse make vs many a miracle the very markis of Wozis chirche. Foz it is one grete miracle that Crystis body shulde come so sodenly inuisible and so ofte out of heuē, and that suche a miracle as the wozde of god neuer knew: a nother that so grete a body shuld be contayned in so litel a place, and that one bodye shulde be at once in so many places and two bodyes in one place, an other that it is eten nether the eter feling it, noz the bodye eten suffering noz feling the tethe of the eter. which as many mo merueloule and lyke miracles oz rather absurdites of the brede & wyne, that there muste be the fozme, coloure, taste, waight, broken &c. and yet nether to be brede noz wyne in our belife except we wilbe burned of them because we beleue not their iugelinge castis. O mischeuous miracle makers. O cruel conuerters. O blodye vouchers.

¶ But herke, Crysten reder, and I shal lerne the to knowe Crystis playn & true miracles.

frō the sleightly iugglinge of these crafty con uayers. Cryste wolde neuer haue done miracle had men beleued him onely by his wordis, but when he sayd firste these wordis. This is my bodye, noman douted at them, noman was in any vnbeleife of them. wherfore these wordis muste nedis be playne single & pure without miracle, as these. The.3. branchis ar.3. dayes: withoute any subtyle transsubstanciacion, sithe insensible conuersion, or any false miracle. Cryste wrought al his miracles for the glorye of god to declare him selfe bothe god and man so that all Crystis miracles were cōprehended vnder mannes sences or comon writes, which bringe in liche kno wlege vnto the vnderstondyng. As when he changed water into wyne, the miracle was firste receyued withe the syght, open at the eye, tasted withe the mouthe and so cōuayed vnto the vnderstonding. And now, thoughe we nether se nor taste that miracle, yet we heare it, se it, rede it, and so vnderstōde that it was once a miracle done of cryste: whan he restored the syght to the blynde, heled the lame, clensed the lepros, reared the deade: all was seen, herde and so comprehended vnder our most suereste sensis: that his very enimes were compelled to confesse them for miracles, But our miracle makers, that make dayly so ofte and so many, ar so farre frō this clere poynt: that their miracles in this mater, be not, nor neuer shalbe contayned nor comprehended vnder any of our 5 wyttes, but thei rather delude and deceyue bothe sight, taste, felinge, hering, and smellinge: ye our faith & vnderstāding to. Beware therfore of these mis-

ch

chenous miracle makers for their owne glo-
rye and profit: and will kyll the to, if thou be-
leueste not their lyes. Beware I saye of those
marchāts that wil sell the wares, whiche thei
wil not suffer the to se, nor to taste. nor to tou-
che: but when thei shewe the whight, thou mu
ste beleue it is blak: If they geue the brede, th-
ou muste belene it withoute any worde of thy
faithe, that it is Crystis body, & that of their
owne makinge. If thou taste, se, & fele it brede
yet thou muste saye it is none though the scri-
pture calleth it brede, xx. tymes. Beware bewa
re I saye of Anticryste: whose cominge sayd
Paule. 1. thess. 2, (he is come al redy saith Jo-
hn. 1. Joā. 2. & now ar there many anticrystis)
shalbe aftir the workinge of Satan with an
almighty powr, withe false sygnes & wonders
lyinge miracles, and with al deceite of vnright
uousnes. &c.

¶ To be to curiouse in so playn a sacramēt
and sygne, to cauill Crystis clere wordis with
sophistical sophismes, & to tryful out the trou
the withe tauntis & mockis, as More dothe,
is no crysten maner. And if our papistis, & sco
lasticall sophisters will obiecte & make answer
to this souper of the lorde, bringing yn for th-
em, their vnwrytē wordis, dede dremes (for we
haue cōpelled More withe shame to flitte fro-
me the scripture) strewed withe their vayn str
ange tecmes wihche Paule damneth, & geueth
Timothe warning of. I shall, by goddis gra-
ce, so set the almihgty worde of god agenst thē
that all christen shall se their falshed & deceite
in this sacrament: & so disclose their deuilessh
doctryne & sleighe iugelynge, that all that can
rede

rede engylsshe, shall se the trouthe of Goddis worde openly bere downe their vnwrytē lyes. For it is verely the thinge that I desyer, euen to be wrytē agenste in this mater, for I haue the solucions of al their obiecciōs redye. And knowe right wel, that the more thei stere this sacramēt, the broder shal their lyes be spryede, the more shal their falshed apere and the more gloriously shal the trowthe triumphe: as it is to se this daye by the longe contencion in this same, and other lyke articles: whiche the papistis haue so lōge abused, & how more hys lyes vtter the trwthe euery daye more & more. For had he not come begging for the clergye from purgatory, withe his supplicacion of soulis, and Rastel & Rochester had they not so wysely playd their partis: purgatory paraduēture had serued them yet a nother yere: nether had it so sone haue ben quenched, nor the pore soule & proctour ther be with his blody bisshop crystē catte so farre rōiured into his owne Utopia with a sechel about his neche to gather for the proude preistis in Synagoga papistica.

¶ Whan Cryste was ascended into heuen: and had sent his Apostles the spirit of trouthe, to leade them into all trouthe perteyning vnto our saluacion euen in to him that sayd: I am the trouthe of whyche trouthe he instructed them after his resurrectiō. Luk. 24. and thei had preched the same trouthe nowe in Ierusalē Act. 2. at which preching ther were that receyued their worde & where baptized, abouthe, s. M. his apostels remembringe how their master Cryste at his last souper did institute & leue them this holy sacrament of his body

and

& blood to be celebrated & done in hys remembe
rance emonge suche as had receyued his gospe
ell, were baptized, had professed his faythe, and
wolde persever in his religion, dyd nowe in th
is firste congregacio celebrate the lordis sou
per brekinge the brede & etinge it as Cryste dyd
teche them, whiche souper, Luke & Paule cal
led afterwarde the brekinge of the brede. As
Acto, 2. sayngе. That they which gladly had
nowe receyued Peters acte, & were baptized:
were perseuerynge in the doctrine of the apo
stles, and in the communion, & in the breakinge
of the brede, and in prayer, whiche sacramente
was now a token of the perseuerance in theyr
cristen religion nowe professed. Off thys bre
kinge of brede, Luke wrytynge of Paule com
ing vpon Troades, sayth Act. 20. also, that the
re vpon a sabbot daye, whē the disciples were
come togyther vnto the brekinge of the brede:
Paule made a sermon during to mydnight &c.
And that this was no comē not prophane vse
but an heuenly sacrament and a reuerent ryte
and vsage, the cricumstancis of the action de
clare, bothe in Luke and Paule, shewyng it to
be the very institucion that Cryste ordened at
his soupere, Paule thus recytynge this breke
ynge of the brede: sayng. The brede which we
breke, is it not the felawship of the bodye of
Cryste? that is to saye dothe it not signifye vs
to be the bodye of Criste that is his congrega
cion and his peple, as dothe the wordes folow
inge declare? Paule addinge the cause sayngе
For we being many are all togyther signifyed
by the one loke to be one bodye: for that we be
partakers of the same brede. Also before, he

cals

callethe in the same soupar, the cuppe of thankis geuinge the felawshyp of the blode of Cryste, that is to sayt, the congregacion redemed with Crystis bloode.

¶ Thys holy sacrament therfore, wolde god it were restored vnto the pure vse, as thapostles vsed it in theyr tyme. wolde God, the seculare prynces whyche shulde be the very pastours and hed rulers of their congregacions committed vnto their cure, wolde fyrste commaunde or suffer the trwe preachers of goddis worde to preche the gospell purely and plainly wyth discrete lyberte: and constitute ouer eche particulare parysshe syche curatis as can and wolde preche the worde, and that once or twyse in the weke, apoyntynge vnto their flocke certayne dayes after their discrecion and zele to godwarde, to come to gyther to celebrate the lordis souper. At the whyche assemble the curate wolde propowne and declare them fyrste thys texte of Paule. 1. Corynth. 11. So ofte as ye shal ete this brede and drinke of this cuppe: se that ye be ioyous, prayse, and geue thankys prechyng the dethe of the lorde. &c. whyche declared, and euery one exhorted to prayer, he wolde preche them purely Cryste to haue dyed and ben offred vpon the altare of the Crosse for their redempcion: whyche onely oblacion to be a sufficyent sacryfice to peace the fathers wrathe, and to purge all the synnes of the worlde. Then to excyte them wyth all humble dilygence euery man vnto the knowlege of him selfe and hys synnes: and to beleue and truste to the forgeuenes in Crystis blode: and for this so incomparable benefyt of oure redempcio

whyche

(whiche were solde bondmen to synne) to gyue thankis vnto God the father for so mercyfull a deliuerance thorowe the deathe of Jesu Cryste, euery one, some synginge and some saynge deuoutely, some or other psalme or prayer of thankes geuinge in the mother tonge.
Then, the brede and wyne set before them in the face of the chirche vpon the table of the lorde purely and honestly layed, let hym declare to the people the significacions of those sensyble signes, what the accion and dede mouethe, techethe and exhortethe them vnto: and that the brede and wyne be no prophane comen signes: but holy sacraments reuerently to be consydered and receyued with a depe faithe and remembrance of Crystis dethe and of the shedynge of his blood for our synnes, those sensible thinges to represent vs the very bodye and bloode of Cryste, so that whyle euery man beholde with his corporall eye those sensible sacramentis: the inwarde eye of his faithe maye se and beleue stedfastlye Cryste offred and dying vpon the crosse for his synnes, how his bodye was broken & his blood shed for vs, and hathe geuen himselfe wholl for vs, himselfe to be all ours, & what so euer he dyd, it to serue vs, as to be made for vs of hys father our rightwysnes, our wysdome, holynes, redemption satisfaccion &c. 1. Corinth. 1.

¶ Then let thys preacher exhorte them louingly to drawe nere vnto thys table of the lorde, and that not onelye bodelye, but also (their hertes pourged by faythe, garnyshed with loue and innocencye) euerye man to forgeue eache other vnkyndelye, and to expelle

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or at lest wyse to endeuour them to folow that loue whiche Cryste dyd set before our eyes at his laste souper whē he offred himselfe willingly to dye for vs his enymes. whiche incomparable loue to commende, bryngeth in Paulis argumentis. Roma. 5. so that thus, thys flocke maye come to gyther, and be ioyned into one bodye, one spirite, and one peple. Thys done, let him come downe: and accompaned honestely wyth other ministers come forthe reuerently vnto the lordis table, the cōgregation nowe set rownd aboute it, & also in their other conuenient seatis, the pastour exhortinge them all to praye for grace faithe and loue, whyche all this sacrament signifyethe and putteth them in mynde of. Then let ther be redde apertely and distinctly the. 6. cap. of Johā in theyr mother tongue: wherby they maye clerely vnderstand, what it is to eate Crystis flesshe and to drynke his bloode. This done, and some brefe prayer and prayse longe or redde, lette one or other minister rede the. 11. chap. of the fyrste to the Corinthis, that the peple myghte perceyue clerely of those wordis the mystery of thys Crystes souper, & wherfore he dyd institute it ¶ These wyth liche lyke preparacions and exhortacions hadde, I wolde euery man presente shuld professe the articles of oure faythe openly in our mother tongue, and confesse his synnes secretely vnto God, prayenge intierly that he wolde nowe vouchsafe to haue mercy vpon him, receyue his prayers, giwe his harte vnto hym by faythe and loue encrease his fayth, geue him grace to forgeue and to loue hys neygh bour as himselfe, to garnesshe his life with pu-

renes

renes ond innocencye, and to cōfyrme hym in al goodnes and vertu: Then agen it behoueth the curate to warne & exhorte euery man depely to conlyder and expende wyth hym selfe the lygnificacyon and substance of thys sacramēt so that he sytte not downe an ypocryte & a dissembler, sith god is sercher of herte and raynes thoughtis and effectis: and see that he come not to the holy table of the lorde wythout that fayth whych he professed at hys baptisme, and also that loue whych the sacrament precheth & testifyeth vnto hys herte, leste he now kownde gyltie the body & blood of the lorde, that is to wytte a dessembler wyth Crystis dethe & sclaū derouse to the congregacyon, the body & blode of Cryste: receyue hys owne dēpnacion. And here let euery man fall downe vpon hys knees saying secretely wyth al deuocion their Pater noster in englysshe, their curate as ensample knelyng downe before them. whyche done, let hym take the brede & ete the wyne in the syght of the peple herynge hym with a lowde voyce, wyth godly grauite, & aftir a cryste relygiouse reuerence rehersynge distinctely the wordis of the lordis couper in theyr mother tongue. And them distrybute it to the ministers, whyche takynge the brede wyth grete reuerence, wyl deuyde it to the congregacyon euery mā brekyng & rechyng it forthe to hys nexte neghbour and member of the mystik body of Cryst, other ministers folowyng wythe the cuppis powering forthe & dealynge them the wyne, all togyther thus beynge now partakers of one brede & one cuppe, the thynge therby lygnifyed & precheth pryuted fast in their hertys, But in this meane

whyll

whyll, must the minister or pastour be readyng the communicacion that Cryste had wyth his disciples aftyr hys souper. Jo. 13. begynnynge at the wasshynge of their fete: so redynge tyll the brede & wyne be eten & dronken and all the accion done. And then let thē all fal downe on their knees geuinge thankis highely vnto god the father, for thys benyfyt & dethe of hys sone, wherby nowe be faithe euery man is assuered of remyssion of hys synnes, as this blessed sacrament had put them in mynde & preched it thez in thys vtwarde accion & souper. This done, let euery man cōmende and geue them selfe whol to god, & departe. ¶ I wolde haue herto put mi name, good reder, but I know wel that thou regardest not who wryteth, but what is wryten thou estemest the word of the veryte, & not of the autor. And as for M. Mocke, whō the veryte most offendeth, & doth but mocke it oute whē he cā not soyle it: he knowth my name well inoughe. For the deuyl hys gardiā, as hym selfe sayth, cometh euery daye into purgatory, yf therby there any day at all, wyth hys emnyouse & enuyouse laughter, gnasshyng his tethe & gryning, tellyng the proctour wyth hys popis presoners, what so euer is here done or wryten agsten thez, both hys psone & name to. And he is now, I dare saye, as gret wyth hys gardian, as euer he was.

¶ If any man tell ye, lo here is Cryste, or ther is he beleue hym not, For ther shal atyse false
Mat. 24. crystes false anoynted geuyng grete miracles. Take hede, I haue tolde ye before, yf thei ther fore tel ye: lo, he is in the deserte, go not forth: lo he is in the preuye pixe, beleue it not.

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